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Tusayan there is no pueblo which does not [today] show modifications due to European contact." The detailed discussion of the figures on Pueblo pottery and their relations to mythology and folklore are valuable and suggestive. The sequence of evolution in designs, according to Dr Fewkes, is geometrical figures, birds, other animals, human beings. The rarity of human figures on the pottery from the oldest ruins "would appear to indicate that decorations of this kind were a late development."

ALEXANDER F. CHAMBERLAIN.

Eighteenth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1896-97. By J. W. POWELL, Director. *In Two Parts—Part I.* Washington: Government Printing Office, 1899 [1901]. Pp. lvii, 1-518. With pls. I-CLXXIV, and figs. 1-165.

Outside of the usual report, summary, etc., of the Director, this volume is entirely taken up with Mr E. W. Nelson's exhaustive account of "The Eskimo about Bering Strait" (pp. 1-518). Among the topics treated of are: Habitat and people, clothing, personal adornment, utensils and implements, implements used in arts and manufacture, hunting and fishing, art and manufactures, travel and transportation, trade and trading voyages, units of value and measurement, villages and houses, ruins, food, tobacco and smoking, house-life and social customs, morals, disease, mortuary customs, totems and family marks, wars, games and toys, music and the dance, feasts and festivals, masks and other ceremonial objects, religion and mythology, folktales.

The author's investigations were made during the years 1877-1881, when he collected some 10,000 specimens for the U. S. National Museum. Dating from a period before the Alaskan Eskimo were so greatly affected by contact with American whalers, traders, missionaries, etc., the observations of Mr Nelson may be said to reveal to us a very primitive and representative section of the Eskimo stock.

The first half of the paper consists of descriptions of specimens. The section (pp. 232-241) on measurement and chronometry is very interesting, especially from a psychological point of view. As to inter-racial influence it is noted that on the Yukon and Kuskokwim rivers the Eskimo have borrowed very little from their Tinné neighbors, while the latter have derived a good deal from the former. On Kowak river the case is reversed. Another interesting point is the stimulus given to Eskimo art by the introduction of tobacco from Siberia (snuff-boxes, tubes, ash-boxes, quid-boxes, pipes, tobacco-bags, etc., abound).

The mortuary customs and images of these Eskimo suggest Tinné influence or the reverse.

More important, perhaps, is the claim of the author to have discovered "the existence among them of gentes and totemic signs," but on this point more evidence is needed, for some of the "totemic signs" may be nothing more than property marks. As a result of white contact, the Eskimo near some of the trading stations "are passionately fond of poker." Another effect of the coming of the whites has been to make less common the old friendly contests in trials of strength, wrestling, etc. Of the toys figured, the mechanical doll and mouse deserve notice. The *nith*-songs of the Alaskan Eskimo seem also to have dwindled as a result of white contact. Of the festivals, the great feast to the dead, which takes five days, is the most remarkable,—next the six days' bladder festival. The masks and other ceremonial objects of these Eskimo suggest in several points foreign influence, or it may be that they retain the simplicity from which some of the Indian tribes of the extreme Northwest have elaborated, after borrowing, their more complex forms. In matters of religion, the influence of the whites upon these Eskimo has been very small,—increased secretiveness being about the only tangible result. The "mythic monsters" of the Eskimo invite further study,—Dakotan analogues are suggested here and there. The folktales, which occupy pages 451–518, are of considerable interest. Among the topics to which they relate are : Creation, raven's taking a wife, raven, whale and mink, red bear, giant, the one who finds nothing (of this tale the Eskimo text, with interlinear translation and free English translation are given), the lone woman, the circling of cranes, the dwarf people, the sun and the moon, origin of land and people, the bringing of the light by the raven, the last of the thunder-birds, the land of the dead, the strange boy, origin of the Yugiyhik' festival, origin of winds, the strong man, the owl girl, the story of Ak'chikchû'gûk, the discontented grass plant, the fire-ball, the land of darkness, the raven and the marmot, the shaman in the moon, the man-worm, migration legend, origin of the people at Diomedé island and East cape, Siberia. Several of these folktales offer rather close *rap-prochements* with the Tlinkit of southeastern Alaska. From St Michael a flood legend is recorded. With Rink's Greenland investigations, Boas' studies of the Central Eskimo, Turner's account of the Eskimo of the Ungava district, Murdoch's report on the Point Barrow Eskimo, and Nelson's present paper, the amount of useful and reliable data concerning this northernmost of human races may be said to be assuming welcome proportions.

ALEXANDER F. CHAMBERLAIN.